

A PLAIN
DISCOURSE

OF

The Mercy of Having
GOOD PARENTS.

With

The Duties of
CHILDREN
that have such Parents.

Written by M. G. K

*Train up a Child in the Way
that he should go, and when
he is old he will not depart
from it, Prov. 22. 6.*

Printed in the year 1668.

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THE COURT

OF

THE MOUNTAIN OF HAVING

GOOD CARRIAGES

THE

The Prince of

CHILDREN

that have been

Written by Mr. C.

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that he should go, and when
he is old he will not depart
from it. Prov. 22.6.

Printed in the year 1868



To the Honourable,
the Lady A. W.

Madam,



Our Honors
constant and
cheerful at-
tendance to
these plain
Truths when
delivered in your Family,
eild then incourage me in
that Work, and now to
present them to your Ho-
nour; not doubting but

A 2

you

The Epistle Dedicatory.

you will cordially receive the Truths, though covered with an ordinary dress, & judge of them according to the End for which they were written (which was the good of yours & your sweet Childrens Souls) and the sincere desires that accompany them, that they may prove effectual to that end.

What I have here written, your Honour can much more perfectly teach us by your own experience, the Lord having by his gracious Providence made you the Daughter of holy Parents, who prayed
for

The Epistle Dedicatory.

for you, instructed you,
and from a Child made
you acquainted with the
Scriptures; and blessing
their Endeavours made
you a godly Child, and
gave you the same *unfa-*
ined Faith that dwelt in
your Father and Mother;
and made you now the
gracious Mother of many
sweet Children, whom I
hope the Lord will bless
with his Grace, according
to your earnest desires and
endeavours. Be encoura-
ged to trust God with
them, & to believe that he
will bless them (being your
Children, and the Grand-

The Epistle Dedicatory.

children of those eminent
godly Persons and bring
them to know him, that
they may be blessed for
ever. Now the Lord bless
you, and the fruit of your
Womb, that all your chil-
dren may fear him, & grant
that his grace may run in
your Family for ever; and
that you and all yours may
be eternally happy. Shalbe
the prayers of him that de-
sires an Interest in your
prayers, and shalbe for ever
be, Madam,

Your Honour
most faithful
obliged Servant,

Jan. 1.

A. M. G.



2 Tim. 1. 3.

When I call to remembrance
the unfained Faith that is
in thee, which dwelt first in
thy Grandmother Lois, and
thy Mother Eunice, and I
am perswaded in thee also.

CHAP. I.

The Text opened and an
Observation raised and
proved.

THe words (you see) are a
part of Paul's Epistle to
Timothy (his Son in the faith,
1 Tim. 1. 2.) which words may

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be considered in two respects:

First, Relatively, and that either, 1. In respect of the words foregoing, and then they are the cause of *Paul's* Joy in the fourth verse, *Paul* remembering the unfained faith of *Timothy*, was filled with Joy: From whence observe,

That Believers do exceedingly rejoyce (especially those that have been Instruments of their Conversion) when they see the Reality of Grace in the Souls of others. Or,

Secondly, They may be considered in relation to the following words, and so they are the reason of that Exhortation.

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tation in the sixth verse, from which you may observe these two things:

1 Observ. *Paul had not exhorted Timothy to preach to others, but that he was persuaded of his unfained faith.*

2 Observ. *Before you teach others, you must see that you have unfained Faith your selves.*

Secondly, Positively, as they are in themselves; and then the words contain these two things:

1. *Pauls remembering the unfained Faith of Timothy.*

2. *That it dwelt first in his Grandmother and Mother, which he mentions, first for*

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the comfort of *Timothy*, and
his establishment; and se-
condly for the honour of the
Family. The end of the whole
Discourse is to comfort and
strengthen *Timothy*, and to
prepare him for the following
Exhortations.

I shall now open the
words.

Call to remembrance] That
is, When I think of, or re-
member thy faith.

Unfained Faith] That is,
real or sincere faith, faith
without dissimulation: You
have the same word used in
several places, as 1 *Tim.* 1. 5.
Of faith unfained, that is,
not hypocritical: 2 *Cor.* 6. 6.
By Love unfained, that is, sin-
cere Love. So 1 *Pet.* 1. 22. *Un-
fained Love*. And *Rom.* 12. 9.

Love

Love without Dissimulation,
or pure Love; the same is
spoken of the Wisdom of
Christians, Jam. 3. 17. with-
out Hypocrisie. So that you
see that the word notes a real
sincere Faith, without hypo-
crisie or dissimulation.

Which dwelt, &c.] Not
the same numerical faith, but
the same specifical or kind of
faith; as if he had said, Thy
Grandmother *Lois*, and thy
Mother *Eunice*, had the same
sincere unfained faith.

From the words thus open-
ed, I shall raise several Ob-
servations.

The first shall be from the
Apostles mentioning the faith
of his Grandmother and Mo-
ther: Whence observe,

Obser. 1.

Obfer. 1. *It is a very great Mercy to be the Child of Godly Parents, of ſuch as have unfained Faith.*

And that for theſe following Reaſons.

The firſt Reaſon.

It is a great mercy to be the Children of believing Parents, becauſe there are many Promiſes made to ſuch, which they may lay hold on, and plead with God; and it is a very great mercy to have a Promiſe to plead with God: but the Seed of the Righteous have ſuch Promiſes; *Exod. 20. 6. But ſhewing Mercy to thouſands of them that love me and keep my Commandments:*

ments: That is, the Lord will be merciful to the Children of those that love him. So *Isa.* 44.3. *I will pour my Spirit upon thy seed, and my blessing upon thine Off-spring.* The Righteous may plead this Promise for their Children, and so may their Children for themselves; and is not this a great mercy? You might have been the Children of such as have an interest in nothing but curses, upon them and their Seed; but you have blessed Promises to plead with God. Therefore it is a great Mercy to be the Children of Godly Parents.

CHAP. II.

Reasons to prove the Doctrine; Godly Parents pray for their Children, Instruct them in the Scripture, and encourage them in all good.

The second Reason.

IT is a great mercy to be the Children of godly Parents, because such Children have many Prayers for them, and are daily dedicated by their Parents to God; a godly Parent considereth the state of his Child, and prays earnestly for him; he cries unto God as *Abraham* did for his Son

Son *Ishmael*, *Gen. 17. 18.* And
Abraham said unto God; O
 that *Ishmael* might live be-
 fore thee! so such a Godly
 Father or Mother, O that
 such a Son or such a Daughter
 might live before thee: and
 though God bestows Graces
 upon some of their Children,
 yet they still continue pray-
 ing for the rest; as *Abraham*
 did for *Ishmael*, though he
 had a Promise that the Seed of
Sarah should be blessed, *Gen.*
17. 16. A Godly man will
 not cease from praying till all
 his Children be gracious; but
 cries out to God, to bless all
 his Seed, and that for ever, as
2 Sam. 7. 26. Let it please
 thee to bless the House of thy
 Servant, that it may continue
 for ever before thee, and with
 thy

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thy blessing let the House of
thy Servant be blessed for e-
ver; that is, bless all my Seed,
for by (house) is meant those
that are born in his house,
that have a relation to him;
and he prays that as long as
any of them dwell upon the
Land of the Living, they may
be blessed. So doth Godly
persons pray for their Chil-
dren; is it not a great mercy
to have Parents that will dai-
ly offer Sacrifice for us as Job
did for his Children, Job 1.5.
You might have had Parents
that would never have prayed
for you, or if they had, had
no Interest with God, but you
have such as pray often for
you, it may be when you can-
not or do not pray for your-
selves, and is not this a great
mercy?

mercy? While wicked persons
 dedicate their Children to the
 service of Satan, Godly pa-
 rents when God gives them
 Children, dedicates them to
 the Lord, and by Faith give
 them to be his Children for e-
 ver, as *Hanna* did *Samuel*;
I Sam. 1. 26, 27, 28. There-
fore I have lent him to the
Lord, as long as he liveth;
 That is the Child that God
 hath given me, I give to God,
 to Worship him for ever:
 Thus do all godly Parents,
 when God gives them Chil-
 dren, they give them to Wor-
 ship and serve God. This
 will appear to be a very great
 mercy, if you consider how
 acceptable the Prayers of the
 Righteous are to God, *The*
Prayers of the wicked are an
Abomi-

Abomination, but the Prayers of the Righteous are a sweet smelling savour before him, Prov. 15. 8. God rejecteth the Prayers of the wicked, but receives the Prayers of the Godly, the fervent Prayer of the Righteous availeth much with God; God is far from wicked persons, but he heareth the Prayers of the Righteous, Prov. 15. 29. Therefore it is a great mercy to be the Child of such Parents.

The third Reason.

It is a mercy to be the Child of godly Parents, because such Children are Instructed in good things, especially, in the knowledge of the Scriptures, and the Fundamentals of Religion. As soon as the Child
is

is capable of Instruction, they begin to Instruct him, and acquaint him with good things, presently tall to Instruct them in the Truth of God, and to make them acquainted with his mind, they readily obey that command, Dent. 6. 6 7.

And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently to thy Children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up, Dent.

II. 19. Psal. 7. 4, 5 6. that is, thou shalt take all opportunities to Instruct thy Children; a wicked man that rejects the Commands of God out of his heart, is not like to teach them

his

his Children, but godly Parents that hide the Commands of God in their hearts, will be ready always to teach them to their Children, the love they have to the Souls of their Children, doth oblige them so to do, & besides they have a love to the commands of God, that engageth them to spread them abroad as much as they can. They deal with their Children as godly *Eunice* did with her Son *Timothy*, make them from their Childhood to know the Scriptures, 2 *Tim.* 3. 15. *And that from a Child thou hast known the holy Scriptures*, Consider that the Scriptures contain the whole Mind of God, and have in them every thing that concerns our Salvation; that they

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they are the words of Eternal
Life, and that they are able to
make you wise to Salvation,
2 Tim. 3. 15. Wicked Pa-
rents leave their Children in
Ignorance, or Instruct them
in Superstition and Vanity,
but the godly Instruct their
Children in the Scriptures;
Is it not then a great mercy
to be the Children of such Pa-
rents.

CHAP.

CHAP. III.

They are instructed what sin is, made acquainted with Christ, with Gospel-Duties, with Heaven and Hell.

GODLY Parents in instructing their Children in the Scriptures, do take special care to teach them the fundamentals of Religion, and those Truths that are most necessary to Salvation, and these they particularly instructs them in; and they are such as follow:

I. They make them acquainted with sin; they do
not

not lead them into sin, but they teach them,

First, what is sin, that they may avoid it, they shew them the Law of God, and acquaint them with what is evil. They tell them that to lie is a sin, to swear is a sin, &c. and bid them avoid them: And this is a mercy.

Secondly, They do not rest there, but they tell them also what an evil sin is, they open to them the nature of sin, that it is a transgression of Gods holy Law, that it is that which is contrary to God. They shew them also the danger of sinning, and the fruits and effects of it; that it is that which made God cast our fore fathers out of Paradise, and it is that which made glorious

Angels

Angels become Devils: It is that which makes God cast his Creatures to Hell for ever: It is that which brings all the misery that is in the World; Sin was that that destroyed *Sodom*, and drowned the old World; and it is that that will destroy every one that walks in it, it is a mercy to know this betimes.

Thirdly, They acquaint their Children with their natural Pollution, and tell them what their condition is by sin, that they are all under sin, and by nature in a lost condition, and if they do not get from that Condition, they will be undone for ever, and so put them upon looking after deliverance, and is not this a great mercy, for wicked Parents

rents do neither tell their Children what is sin, nor what an evil sin is; nor what their condition is by sin, till they drop to Hell, therefore it is a mercy to have good Parents.

II. Godly Parents when they have acquainted their Children with sin, acquaint them also with the Way and Means to be delivered from sin; they tell them that there is a Fountain opened for sin, and for uncleanness; and that the Lord Jesus Christ came into the World to save his people from their sins, *Mat. 1.21.* That he is able to save all those that come to him, and will most certainly save them if they believe in him; they describe the excellency of his
 B Person.

Person, that they may be taken with him, and lay open his Offices before them, shewing that he hath satisfied for sin, and hath conquered all the Enemies of our Salvation, and that there is strength to be had with him to overcome sin; they are always speaking to them of Christ and of his love to sinners: Shewing the riches and freeness of his Grace, and what perfect Salvation is to be had; and these things take the hearts of their Children: whereas many Parents never speak of these things to their Children, Therefore it is a great mercy to have good Parents.

III. The Children of godly Parents are made acquainted

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ted with Gospel Duties, and Ordinances, their Parents teach them, *with are the duties of the Gospel*, (believing and obeying) and shew them the necessity of performing them, (*For he that believeth not, is condemned already*) the fruitfulness and pleasure of them, and the great benefits of them; which are, Peace of Conscience, Joy in the Holy Ghost, and Everlasting Salvation: they acquaint them with the Ordinances, and bring them to them, and shew them how they must be performed, that it must be in Spirit and in Truth; that the Heart must be engaged in every duty: Many think that when they have repeated a few words, they have prayed:

B a

Or

Or when they have sate in Church or House, they have heard : Or when they have received the Bread and Wine, they have received the *Lords Supper*, but a godly Man teacheth his that they must pray with Understanding, and that the heart must be engaged in prayer, and that the Word and Sacrament must be mixed with Faith; Therefore it is a mercy to have good Parents,

Fourthly, They acquaint them with Heaven and Hell, they lay the Glory of Heaven before them, and tell them that all Tears are wiped from the eyes of the Saints in Heaven, and that they enjoy God and are continually in his presence; blessing and praising his

his Name : They tell them also, that none go thither but those that are Holy, and that the way is narrow, and few enter thither, therefore they must strive. They acquaint them also with Hell, and the Torments of it, that there is continually *weeping and gnashing of teeth*, that there is an Everlasting fire : They tell them also, that the way is broad and many find it, and that all that do not repent of their sins go thither, and so bids them take heed of sin. Wicked parents are Ignorant, and leave their Children Ignorant of them ; Therefore it is a mercy to have godly Parents.

CHAP. IV.

Other Reasons : they are encouraged in good, and discouraged from evil, and prayed for by the godly.

The fourth Reason.

IT is a great mercy to be the Children of godly Parents, for they are exhorted to, and encouraged in every thing that is good. Good Parents do not only acquaint their Children with the commands of God, but do daily exhort them to obey them; they tell them what are their duties, and diligently perswade them to

to perform them, and they also encourage them in the performance of them : they are not satisfied to acquaint them with Gods mind, but study all sorts of Arguments to perswade them to Obedience. Wicked Parents do not exhort their Children to Holiness, but at best to some outward Forms of Religion, and if they find the power of Godliness in their Souls, they are apt to hate them, and instead of Encouraging them, they discourage them ; Therefore it is a mercy to be the Children of godly Parents.

The fifth Reason.

It is a great mercy to be the Children of godly Parents ; because such are warned a-

gainst all evil, wacht over
 least they should run to evil,
 and always discouraged in
 whatsoever is evil: and if no-
 thing will do, then they cor-
 rect them, knowing how God
 useth to bless the corrections
 of his Children, *Prov. 22. 17.*
Correct thy Son, and he shall
give thee rest; yea, he shall give
delight to thy Soul, that is,
 God will bless thy due Cor-
 rection, that thou shalt find a
 satisfactory Fruit arising from
 it, or however thou shalt find
 rest in doing the duty: Such
 Parents know that the rod
 and reproofs gives Wisdom,
Prov. 29. 15. Therefore, rather
 then their Children should
 spend their dayes in folly, they
 will give them Correction,
 they love the Souls of their
 Children,

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Children, and therefore rather than they should be lost, they will correct them, following the advise of the Spirit of God, Prov. 23.13,14. *With-hold not Correction from the Child, for if thou beatest him with the Rod he shall not die; thou shalt beat him with the Rod and shall deliver his Soul from Hell;* That is, God will bless Correction to save the Child, and with Correction they Instruct them, and pray over them, they know what a danger it is to be accustomed to sin, and therefore they Principle them against sin, and correct them for sin, and this is a special Mercy: But wicked Parents do not discourage their Children, nor correct them for

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dis-

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displeasing God, although
they may Correct them
over-much to please their
own humor; Therefore it is
a mercy to have good Pa-
rents.

The sixth Reason.

It is a great mercy to be
the Children of godly Pa-
rents, because the Saints
are continually praying for
them : I suppose that god-
ly Parents do go themselves,
and bring their Children
to the Society of godly
People, and all the Saints
pray for them : Now this
is a very great mercy, if
you Consider how the
Saints Prayers do prevail
with God, and how Of-
ten

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ton he hears them; and answers them. Therefore it is a mercy to be the Children of godly Parents.

CHAP.

CHAP. V.

*Other Reasons; they have
holy examples to teach
them, they have the be-
nefit of their Fathers ex-
periences, they are in
Scripture called Blessed.*

The seventh Reason.

IT is a great mercy to be
the Children of Godly
Parents, because such have
holy Examples laid before
them: Good Parents take
special care to lay no stum-
bling-block before their chil-
dren, but live up to the in-
struction they give them:
They labour to be an exam-

ple to their children in word,
 avoiding all vain and foolish
 words; in conversation, wal-
 king holily according to the
 commands of God; in Cha-
 rity, that is, full of love and
 pity to poor creatures; living
 peaceably with all, in spirit,
 upright and sincere in spirit,
 full of zeal and fervency, in
 faith, having an holy untained
 faith; in purity, being pure
 in all their carriages, 1 Tim. 4.
 12. So Prov. 29. 7. *The just
 man walketh in his integrity,
 his Children are blessed after
 him: His upright walking,
 and holy practices conduceth
 to their happiness.*

And further, they take
 care to bring their Children
 to such places and companies
 as may give them holy exam-
 ples;

ples; and there is nothing conduceth more to work good on others, than holy examples; especially the holy examples of Parents conduce to the good of their Children: Wicked Parents give evil examples to their children, they swear, curse, lie, cheat, slight the Ordinances of God, drink to excess, riot, hate and persecute Gods children, and run to all manner of wickedness, - keep wicked company, and thereby teach their Children to do so also; therefore it is a mercy to be the Children of good Parents.

The eighth Reason.

The Children of godly Parents are in Scripture called
Blessed;

Blessed ; therefore it is a mercy to be such children, *Prov. 20.7. His Children are blessed after him.*

The Ninth Reason.

It is a great mercy to be the children of good Parents, because such enjoy the benefits of their Parents experiences ; it is a mercy when men teach experiences : such Parents will tell their children that they have tried sin, and find it to be a great evil, that they tried the World, and found no satisfaction, that all the pleasures of it are vain ; that they have found much satisfaction, much real joy and comfort in walking with *God*, and in obeying his commands ; that they have found
the

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the Lord Jesus to be a gracious Soul-satisfying Redeemer; they tell them that they *never saw the Righteous forsaken, nor his seed begging bread*, Psal. 37. 25. They tell them what joy and pleasure they have found in holiness; and experiences are very prevalent to perswade Souls. Wicked Parents have no such experiences to teach their Children, therefore it is a mercy to be the child of good Parents,

CHAP.

CHAP. VI.

Other Reasons; they have such as make Conscience of providing for them, they are both spared and rewarded for their Parents good; their estates got honestly.

The Tenth Reason.

TO be the Children of Godly Parents, is a great mercy, because such make conscience of providing for the good of their childrens Souls and Bodies; they are conscienciously bound to educate their Children in the fear of God, and to match
and

and settle them so as they may
 be encouraged in those things.
 And so also to provide for
 their bodies to breed them in
 honest Callings, and to leave
 them as much outward Es-
 tates as they can, they are
 conscientiously bound to Im-
 prove their Estates in an
 honest way for for their Chil-
 dren, *Prov. 13.22. A Good
 man leaveth an Inheritance
 to his Children; strives so to
 do; however his Holiness and
 Sincerity is an Inheritance to
 them; Believers consider that
 place seriously, 1 Tim. 5.8.
 But if any provide not for his
 own; and especially to those of
 his own house, (or kindred)
 he hath denied the Faith, and
 is worse than an Infidel; In-
 fidels have a natural tye on
 them*

them to provide for their Families, but Believers have both a Natural and Conscientious tye to provide for theirs; Therefore it is a mercy to be the Children of such.

The eleventh Reason.

It is a great mercy to have godly Parents, because God oftentimes rewards Children for the good of their Parents, and with-holds Judgments from seizing upon them, upon the account of their Parents, Lev. 26. 42. *I will remember my Covenant with Jacob, and I will remember the Land, verse 44. and I will not cast them away, neither will I destroy them utterly; that is, upon the account*
of

of their Godly fore-Fathers
 1 Kings 11. 34. *Howbeit,*
I will take the whole Kingdom
out of his hand, but I will
make him Prince all the dayes
of his life, for David my Ser-
vants sake, whom I chose be-
cause he kept my Commands,
and my Statutes. How is a
 Judgment with-held, and a
 Mercy bestowed upon the ac-
 count of the Godliness of a
 Father? so 2 Kings 10. 30.
Because thou hast done well in
executing that which is right
in mine eyes, thy Children to
the fourth Generation, shall sit
on the Throne of Israel: so
 Prov. 20. 7. *The Just man*
walketh in his Integrity, his
Children are blessed after him:
that is on the account of his In-
tegrity. Personal goodness is

a good means to bring Safety, Honour, Wealth, and many comfortable blessings on Posterity; Therefore it is a mercy to be the Children of such.

The twelfth Reason.

It is a mercy to be the Children of godly Parents, because their Estates come with a blessing, they are gotten honestly, and so God blesteth them; and a little with a blessing, is better than a great deal that the wicked hath, *Psal. 3. 7. A little that a Righteous man hath is better than the riches of many wicked: because God blesteth the one, and curseth the other; the one is got justly, and the other unrighteously. Prov. 15. 16. Better is a little with the fear of the Lord,*
than

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*than great Treasures with
trouble: That which is gathered in the fear of God, though
little; is better then great
Possessions got wickedly, for
usually it comes to nothing,
having a Curse going along
with it: therefore it is a mercy
to be Children of godly
Parents*

CHAP.

CHAP. VII.

Other Reasons ; there is a curse on the wicked and their Seed ; and the children of Believers have an interest in the Covenant.

The thirteenth Reason.

TIs a great mercy to be the Children of good Parents, because the Seed of the Wicked are under a curse, and God often-times pours down a curse upon them, on the account of their Parents, *Exod. 20. 5. Visiting the sins of the Fathers upon the Children* : As for eternal Judgments,

ments, every one suffers for his own sins; but for the Fathers sins the children are often punished in body, in goods, and other things, which they had, and derive from their Parents, Numb. 14. 33. *And your Children shall walk in the Wilderness forty years, and bear your whoredoms. So 1 Sam. 15. 3. Smite Amaleck and utterly destroy all that he hath, and spare them not, but slay both man and woman, infant and suckling, Ox and Ass, Camel and Sheep. Amaleck sinned, and his children suffer. So that you see it is a mercy to be the children of good Parents.*

The

The fourteenth Reason.

It is a great mercy to be the children of Godly Parents because such have an interest in the Covenant of Grace, the Covenant belongs to the Faithful and their Seed, Gen. 17.7. *And I will establish my Covenant between me & thee, and thy Seed after thee, in their Generations, for an everlasting Covenant, to be a God to thee, and thy Seed after thee.* Jer. 32.39. where the Covenant is mentioned, it is said to be for the good of them, and their Seed after them. And although there are none saved but the faithful children of Believers, yet all the children of Believers have an in-

Cterest

rest in the external part of
the Covenant: They are to

be baptised,
they have a
federal ho-
liness, and
that gives
them a title
to baptism,
for that does
seem to be
the direct

meaning of that place, 1 Cor.
14. For the unbelieving
husband is sanctified by the
believing wife, and the unbe-
lieving wife is sanctified by
the husband; else were your
children unclean, but now are
they holy: This husbands san-
ctifying of the wife, or the
wife the husband, is not
that real sanctification, for
that

of that they do not always do,
 to though God makes them in-
 d, strumental to it sometimes;
 e a nor are their children made
 o- really holy and gracious, but
 nd federally holy, so that they
 es may be baptized, which the
 le children of unbelievers have
 n, no title to, and this is a great
 rs mercy. Therefore it is good
 e to have godly Parents.

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CHAP.

CHAP. VIII.

*Some Uses of the Point, by
way of Information and
Exhortation.*

USE I.

THese Reasons that I have
given to prove it a great
mercy to be the children of
godly Parents, do contain in
them the duties of Parents:
Therefore let all Parents look
to it, that you pray for and
instruct your Children, and
provide for them, and edu-
cate them in the fear of the
Lord; will it not be a sad thing
when you come to die, to
think

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think that you have children that are not instructed in Gods ways, or to see your children die ignorant of Christ? Therefore look to it.

USE II.

That we should all of us take special care to bring ourselves under the Covenant: How can any think of marrying, till you are married to Christ? and of having children, till you are sanctified? Therefore strive to be holy, that your children may have this mercy.

USE III.

Let such as are Parents walk holily before the Lord; lay

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up your prayers for your children in heaven : Leave them holy examples : You have given them a sinful nature, and have brought them to a sinful world, do what you can to make them gracious, and answer the desire of the Spirit of God, *Deut. 5. 29. O that there were such an heart in them, that they would fear me and keep my Commandments that it might be well with them and their children for ever.*

USE IV.

Do not be discouraged to breed your children in godliness, though it may seem contrary to their outward profit, for the greatest good you can do.

do them, is to care them;
the fear of the Lord; 14-26: In the fear of the
Lord is strong confidence, and
his Children shall have Refuge.

THE V

He that is without all these things
is to take heed of his heart
that it be not as a tree without
the foundation of the rock
is a great mercy; to be found
in the heart of man is a great
mercy.

C 4 CHAP

For these things
are the signs of the
times.

CHAP. IX.

*Another Use ; The evil of
a fained Faith shewed in
several Particulars.*

USE V.

L Et me exhort all Parents
to take great care that
their faith be sincere : for as
the unfained faith of Parents
is a great mercy ; so a fained
faith of Parents is a great
Judgement, both to them-
selves and children : And
that for these Reasons :

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The first Reason.

Because this brings them under a curse: Hypocrites are accursed, and they bring their Children under a curse; therefore if thou love the Souls of thy children, be real and sincere.

The second Reason.

Because the faired faith of Parents do prejudice them against Religion: they see a contradiction in their profession and practices, and this prejudiceth them against Religion; and though it will not excuse them at last, yet it

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is a great Judgement; therefore let parents be sure to live up to that they profess, or else they may prejudice their children against Godliness for ever.

The third Reason

The fained faith of Parents is a great evil, for it breeds a searedness of Conscience in them, always seeing nothing but the outward shew of Religion, and being brought up onely in the outward form of it, never seeing any thing of the Life and Power of Godliness, they grow secure and seared, and this is a very great Judgement.

The

The fourth Reason.

It breeds a fained faith in them, therefore it is a great Judgement, to have Parents that have a fained Faith only: Hypocrisie is a Leven, (Luk.

12. 10 Beware of the Leven of the Pharisees, which is Hypocrisie) and leuens a whole Family, and runs from one Generation to another, and when the Parents are hypocritical, the children are apt to be hypocritical too.

The fifth Reason.

It is a great Judgement to have Parents that have fained faith

faith onely, because the children shall see an end of their faith, and usually a sad end, running to open sin and profaneness; and this doth the children more hurt than their profession did good.

Upon all these accounts you see what reason Parents have to look that their faith be not fained, but real and sincere: Try then the reallity of your faith: look to the object of it, that the things you believe be right and true; or else you will run your self, and lead your children to an error; look to the nature of your faith, that it be sincere and real, for else you deceive your selves, and stumble your children.

CHAP.

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CHAP. X.

*Other Uses; Such should
bless God, and labour to
Improve this great Mer-*

The sixth Use.

LET all the Children of
such, admire the Provi-
of God, and bless him for it;
you might have been borne
under a curse, and have had
such Parents as would have
neglected your Souls and Bo-
dies, and have bred you in
the way of sin, and have laid
wicked Examples before you,
but you have Parents that
pray

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pray for you, instruct you,
and lay Holy Examples be-
fore you. Therefore bless and
praise God for his good Pro-
vidence.

USE VII.

Let the Children of good
Parents labour to Improve
this mercy.

*Directions to improve this
mercy.*

The first Direction.

Improve this mercy by be-
ing willing to be instructed,
pray to God for a teachable
heart, take fast hold of In-
struction, keep her, and let
her not go, for she is thy life.

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Prov. 4.13. be not weary of
Instruction : Read these fol-
lowing Scriptures. **Prov. 5.**
11, 12. and **8.33,** and **12.1.**
and **13.18.** and **15. 32.**
Therefore be Instructed.

The Second Direction.

Improve this great mercy
by a Cordial receiving of
their lawful Commands, and
Corrections; do not let thy
heart rise against the correcti-
ons of thy Parents, but be
ready to obey and submit :
Read these Scriptures, **Ephes.**
6.1. **Prov. 15. 10.** and rea-
dily embrace the commands
and corrections of your Pa-
rents:

The

The third Direction.

Improve the mercy, by following their examples in what is good, as they lay Holy Examples before you, so be you Holy in Words, Conversation and Heart; you see them praying much, and doing good, and hating sin; so do you also.

The fourth Direction.

Improve this mercy by avoiding all their weakness, covering them, knowing that they are such as they will be ashamed of, and humbled for.

The fifth Direction.

Improve this mercy by being thankful to your Parents, always ready to serve them, and help them in what you can, and by being thankful to God for them.

The sixth Direction.

Improve this mercy, by taking care, and by using all diligence to get the same Faith, that your Parents have, And so I am come to the second Observation.

CHAP.

CHAP. XI.

*The second Observation,
Reasons why the Chil-
dren of Believers should
take care to look after the
same Faith.*

I Am come now to the se-
cond *Observation* from the
Text,

Obfer. 2. It should be the
care of the Children of godly
Parents, to get the same un-
fained Faith with their Pa-
rents. This was *Timothies*
happiness; that he had the
same unfained Faith with his
Parents; you would not come
behind your Parents in E-
states,

States, Honour, and the like:
Be sure then to be Good and
Holy as well as them, and as
you would have their Estates,
so get their Holiness; and
that for those Reasons.

The first Reason.

Children should take care to
get unfained faith, because the
Faith of their Parents cannot
save them, although the Faith
of their Parents may bring
down many outward mercies
upon them, and withhold
outward Judgments from
them, yet it cannot hin-
der Eternal Judgments from
seizing upon them, if they
walk in sin and iniquity.
Esau, a wicked Son of a God-
ly Parent must go to Hell;
notwithstanding the Godli-
ness

ness of his Parents, and so must all the wicked Children of godly Parents, if they dye in their sins; every one is saved by his own Faith; and as a wicked mans Child shall be saved if he Believe, for see *Acts* 13. 39. forby him all that Believe are justified; whether they be the Children of wicked or good Parents; so no good mans Child shall be saved without Faith, see *Joh.* 3. 18. *He that believeth on him is not condemned, but he that believeth not, is condemned already, because he believeth not on the Name of Christ.* Whosoever is saved; is saved by Faith; and that his own Faith; not the Faith of his Parents: Therefore let the Children of Believers use all
dili-

diligence to get the same un-
fained Faith, with their Pa-
rents.

The second Reason.

The Children of godly Pa-
rents should take care to get
Faith, because Faith is not en-
tailed on the Children of Be-
lievers, they do not convey
Grace, as they do corruption
on his Children, for Faith is
the gift of God, and al-
though godly Parents are of-
ten Instruments of working
Faith in their Children, yet it
is given by the special hand of
God; neither is God bound
to give Grace to Children for
the godliness of their Pa-
rents, although he often San-

ctifies

Cities such, and hears the
 Prayers of Parents for their
 Children, yet he is a free A-
 gent, and bestows Grace on
 whom he pleaseth; and there-
 fore we see that godly Parents
 sometimes have wicked Chil-
 dren, and wicked Parents have
 godly Children, *Ephes. 1. 5.*
Having predestinated us to
the Adoption of Children, by
Jesus Christ, according to the
good pleasure of his will; the
 will and pleasure of God is the
 rule of his bestowing Grace.
 Therefore let the Children of
 Believers be careful to get
 Faith.

The third Reason.

The Children of good
 Parents, should be care-
 ful

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ful to get Faith, because
this great mercy we en-
joy, (of having Parents
that are godly, that pay for
us, instruct us, correct us,
bring us to the Ordinances,
and give us holy Examples)
if we do not receive Instru-
ction, increase our Condem-
nation at last. Therefore be
careful.

The fourth Reason.

Such Children should be care-
ful to get Faith, for if they miss
of it, they will be without ex-
cuse, they cannot say but they
have been offered Heaven,
and called upon to walk with
God for ever, they cannot say
but they have been Instructed,
reproved, exhorted to Good,
In-

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Incouraged in it, and told of
the evil of sin, and d horted
from sin. Therefore see you
get grace, or else you will
be without excuse and mise-
rable.

CHAP.

CHAP. XII.

*Other Reasons; an use of
reproof, the several ways
that godly mens Chil-
dren forfeit their mercy.*

The fifth Reason.

GODLY mens Children should be very careful to get Faith, because Satan is most busie with such, he sees your Parents use diligence to save you, and sees you are nearer Heaven, therefore he will bestir himself, and use all means to make you miscarry, and he is a cunning Adversary. Therefore it concerns you to be careful.

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The sixth Reason.

Such Children should take care to get unfained Faith, because they are apt to rest in the form and outward Profession of Religion; being bred up civilly, and not suffered to run to any outward evil, and used to Ordinances: Satan perswades them they are well, and makes them rest in a Form of Godliness without the power of it, therefore let all such take care, and not trust in the goodness of their Parents nor outward Profession, but get an unfained Faith your selves.

Use.

If the Children of Godly Parents should be so careful
to

to get unfained Faith, this
 sadly reproves such as neglect
 it, and continue in sin, though
 they have Parents that hate
 sin; how many such are there!
 If there be any weakness in
 their Parents, they will Imitate
 them in that, but never
 look after their good; they
 slight the Mercy of having
 good Parents, as if it was of
 no value; hath God given
 you these Mercies and will
 you abuse them? Are you so
 fair for Heaven, and will not
 you strive to enter? God offers
 Heaven and will you refuse
 it? There are three ways
 that I find in Scripture, and
 Experience, that the Children
 of godly Parents depart from
 God and abuse this mercy,
 which I shall lay down, that

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you may avoid them.
1. *Way*. Where the Children of godly Parents do not prove godly, they often prove to be Mockers and Persecutors of Godliness, see Gen. 21. 9, 10. *Ishmael* (the Son of Godly *Abraham*) mocked *Isaac*; that is, persecuted him: We have many sad Experiences of this, and is it not a sad thing to see persons Educated righteously, persecute Religion? Certainly their condition is sad: Take heed then of this.

2. *Way*. When godly mens Children do not prove godly, they give themselves to Worldly Pleasures. *Esaú* the Son of godly *Isaac*, sold his Birthright for a mess of Pottage, Gen. 25. 31. How many
Ex-

Examples have we of godly mens Children, selling Heaven and all their Priviledges for the pleasures of this world, for that is to loose everlasting pleasures, and to purchase everlasting sorrow.

3. Way. Many godly mens Children, not proving godly, do grow confident in their own righteousness, and trust in their own gifts and priviledges, resting in a Form of Godliness, without the power of it; we may say of many as of them, Rom. 10. 3. For they being Ignorant of Gods Righteousness, and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God. It is Ignorance that makes any trust in their own

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Righteousness, this we are all
 apt to, especially such as have
 the form of Godliness;
 therefore beware of this, and
 if thou art in any of these
 ways: Consider these follow-
 ing particulars.

CHAP.

CHAP. XIII.

*Fourteen Considerations ;
to the Children of God-
ly Parents, that are un-
godly.*

Confid. 1. Let all the un-
godly Children of godly
Parents consider, that God
never rejected them, but they
despised the Covenant, neither
was there any necessity laid
upon them, of departing from
God.

*Confid. 2. Let such confi-
der that your own Conscien-
ces will condemn you, those
Consciences of yours, that are
now seared, will one day con-*

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damn you, and make you say
(Prov. 5. 12.) *How have I
hated instruction; and my
heart despised reproof?*

Confid. 3. That all these
mercies, the Instructions, Ex-
amples, and Ordinances,
which thou enjoyest, will rise
up in Judgment against thee,
and increase thy condemna-
tion.

Confid. 4. Let the wicked
Children of Good Parents
consider that they shall hard-
ly escape a curse here, for
usually such as are bred in a
godly manner, if they be
wicked and persecute Gods
Children, or prophane, God
overtakes them with some
sad judgments here.

Confid. 5. However such may
escape here, they will be sure

of

of the lowermost part of Hell
hereafter, for such (usually)
know much. And he that
knoweth his Masters will and
doth it not, shall be beaten with
many Stripes, Luke 12. 49.

Confid. 6. All men in their
hearts will hate you, though
wicked men endeavour to
draw you to sin, yet their Con-
sciences tell them that your
Fathers ways were right, and
and that you should be as they
were: Therefore when you
grow Prophane, you will be
hated, and flighted of all.

Confid. 7. That you once
stood fair for Heaven? you
had the means of Grace, and
by sin you have forfeited all
your mercies; and chose
Hell, rather than Heaven.

Confid. 8. Let such con-

sider the difference that will be between them and the godly Children of good Parents, The Lord receives them into inward Fellowship, so that they are Justified by Christ, Sanctified, and shall be glorified for ever; but the wicked bring themselves under Condemnation, and are damned.

Conf. 9. Consider the Oidium that is put upon such, they are called cursed; cursed Esau and Ishmael: But the godly Children of good Parents are honoured; as Timothy was, so Isaac, Jacob, &c.

Confid. 10. Let such consider the Promises, that are made to those that are good Children, that receive Instruction, they are blessed, Prov.

23.28. He that regardeth re-
proof shall be honoured, yea,
they that fear God, are bles-
sed for ever, but the rest shall
be accursed and ashamed,
Prov. 23. 28.

Consid. 11. That if you
that have had so much means
of Grace prove wicked, that
none will pity you when
you are in misery.

Consid. 12. Let such con-
sider what a Blessed Founda-
tion they have to build upon,
they have Blessed Promises,
Instructions, Examples :
Therefore if they prove
wicked, it must needs be very
sad.

Consid. 13. Let such con-
sider what a mercy it is to
have such Parents, you might
have had wicked, but you had
Pa-

Parents that were godly, and you have heard what a mercy it is, and how dare you to abuse it?

Confid. 14. How joyful a thing it would be to your Parents to see you fearing God; and what a grief and trouble it is to their Souls, to see you walking in sin, and un-reconciled to God: and if you have any Ingenuity in you, strive to be Holy, that you may rejoyce your Parents hearts. A foolish (or a wicked) Child is a grief to his Father, and a bitterness to her that bare him.

CHAP. XIV.

*Some Directions to such,
that they may come to be
Godly.*

I Hope by this time, that you are resolved to get the same unfained faith with your Parents: And that you may improve this mercy, I shall propose these few Direction.

Direction I.
Let such Children of Godly Parents as would receive good by the mercy, highly esteem the persons and goodness of their Parents; else they are not like to get good by them.

Dire-

Direction 2.

Let your ears and hearts be opened to receive their Instructions, and be not weary to be instructed.

Direction 3.

Pray earnestly that God would bless the means that your Parents use for your good, and sanctifie the mercy to you.

Direction 4.

Lay hold upon the Promises that are made to the Seed of the Righteous, and to Parents that use means to do their children good, and plead them with God.

Direction 5.

Get a sight of your sinfulness

ness, and never rest till you are washed in the blood of Christ.

Direction 6.

Examine the instructions and practises of thy *Parents*, by the word of God, and receive them upon that account. For,

1. Gods Word is the Object of Divine Faith.

2. When temptation comes, all that we have received, if not founded on Divine Authority, will fail.

3. If we do not try them by the word of God, we shall be apt to take up their weaknesses as well as their goodness, their Errors as well as what is right : therefore try them by Gods Word, and that

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that will give them perfect
authority.

Direction 7.

**Inquire diligently after un-
fained faith in Christ.**

CHAP.

CHAP. XV.

An Unfained Faith described, and the description opened.

Question.

How may I know whether
my Faith be unfained?

Answer.

I shall answer it by giving
you a description of unfained
faith.

Description.

An unfained faith is a grace
wrought by the Spirit of God
in the Soul of a person, where-
by the Soul apprehends the
Lord Jesus Christ, as a wil-
ling

ling and sufficient Saviour,
and relies upon him for the
pardon of his sins, and ever-
lasting Salvation.

Now try your Faith by
this :

1. Is your faith a Grace
wrought by the Spirit of
God? Or is it a thing flow-
ing from your Nature? If
you have not received your
faith from God by a superna-
tural work, it is not unfai-
ned; for faith is the gift of
God, *Ephes. 2. 8. For by
Grace are ye saved, through
Faith, and that not of your
selves, for it is the Gift of God.*

2. Is it wrought in the Soul?
That is not Faith that is only
in the mouth, but it must be
in the heart.

3. The Object of Unfained
faith,

faith, is the Lord Jesus Christ;
If you believe in any thing
else, it will not do.

4. An Unfained Faith apprehends the Lord Jesus as a willing and sufficient Saviour; we can never trust in him, unless we apprehend him so.

5. A relying on him as such, and a trusting in him, and laying hold of his mercies.

Now you must see that you be real and sincere in this, which may be discovered, for Faith carries an evidence with it.

CHAP.

CHAP. XVI,

The true Signs and Characters of an Unfained Faith.

I Am now come to the last Observation from the words:

Observe. An unfained Faith discovers it self to our selves and others. So Paul was perswaded of Timothy's faith: Unfained Faith discovers it self to our own Souls by these effects:

I Effect. An unfained faith brings peace, satisfaction and joy with it to the Soul, *Rom. 5.2. By whom also ye have access.*

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access by faith into this grace, wherein ye stand, and rejoyce in the hope of the glory of God. Rom. 14. 17. But the Kingdom of God is not in meat and drink, but Righteousness and Peace, and Joy in the holy Ghost; by Kingdom is meant the state of Grace.

2 Effect. Wherever there is sincere faith, it works love in the Soul to God and all his Ordinances, Ways, & People. Gal 5. 6. Faith which worketh by Love.

3 Effect. An unhypocritical faith, or a sincere faith, without dissimulation, fills the Soul with zeal for Christ and his ways, that the Soul cannot endure to see them abused, or to hear them evil spoken of.

4 Effect.

4 *Effect.* An unfained faith begets a real hatred in the Soul to all sin and iniquity.

5 *Effect.* A sincere faith begets an inward delight & pleasure in the Soul, in Gods ways and Ordinances : *Psal. 119. 97. O how love I thy Law ! It is my meditation all the day.*

An unfained Faith discovers it self to others by these Signs :

1 *Sign.* An unfained faith makes the person that hath it, constantly own & appear for Christ and his ways.

2 *Sign.* An unfained Believer highly prizeth Christ, and all that is his.

3 *Sign.* Unfained faith discovers it self by a conformity to Christs will, which is 1. Universal to all his will, 2. Readily
he

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he need not be constrained to obedience, 3, Constantly, in all places and companies, and at all times.

4 Sign. Where there is an unfained faith, there is a willingness to suffer for Christ.

By these things you may try whether your faith be unfained or no.

U S E.

Try your faith by these former effects, and never be satisfied till you have an unfained faith: Take that advice in 2 Pet. 1. 5, 6, 7, 8. Giving all diligence, *adde to your Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness* Bro-

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Brotherly kindness, and to Brotherly kindness Charity: for if these things be in you and abound, they will make you that you shall neither be barren nor unfruitful in the knowledge of the Lord Jesus.

Now to Him be all Glory

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